

faculties by which one exalts one's self and defeats one's enemies. The rites of the sect are horrible and obscene, and have for their purpose to violate and outrage the restrictions in the mores. By those rites men and women obtain union with the Supreme Being. The members of the sect call themselves "perfect ones" and all others "beasts." They use mystic texts and secret orgies, at which they drink strong drinks, eat meat and fish, and practice sex license. They recognize no caste.<sup>1</sup> There are also other sects which have inverted all conceptions of decency, propriety, and expediency. They practice self-torture, crime, and uncleanness, and use loathsome food, etc. In all these matters they show great ingenuity of invention. They are dying out.<sup>2</sup> There are also sects which are cannibal, incestuous, and practicers of secret license and obscenity.<sup>3</sup> In some parts of the Madras presidency, girls are made *basivis* by a vow of the parents, in order to give them the privileges of males. This custom may be derived from the institution of the "appointed daughter," that is, a daughter selected in order that her son may perform the rites for her father (who had no son) and may carry on the line. Modern *basivis* "live in their father's house. They do not marry, yet they bear children, the father of whom they may choose at pleasure, and the children inherit their family name." It is a device to insure male descendants, and is so regulated by religious consecration and rules that it is recognized in the mores. If a *basivi* breaks the rules she falls to a status which is very different. Men are also dedicated and wear female dress, if they are born imperfect or malformed.<sup>4</sup>

598. Lingam and yoni. The lingam symbol is to be seen ail

over India, alone or with the yoni. In some parts of India the lingam is worn as an amulet.<sup>5</sup> The word " lingam " is said to mean "symbol."<sup>6</sup> To Europeans the object seems indecent and obscene.

<sup>1</sup> Monier- Williams, 185, 190.

<sup>2</sup> JASB, I, 477; III, 200; JAI, XXVI, 341; Monier-Williams, 87; Hopkins, *Relig. of India*, 491.

, <sup>3</sup> Hopkins, *Relig. of India*, 456; JASB, I, 477, 492 ; III, 201.

<sup>4</sup> JASB, II, 322, 349; cf. JASB, I, 502.

<sup>5</sup> Monier-Williams, 254.

<sup>6</sup> Nivedita, *Web of Indian Life* ^ 212.